

A

SHORT VIEW

OF THE

DOCTRINE of the TRINITY,

AS STATED IN THE

SCRIPTURES;

In a LETTER to a FRIEND.

By JOHN STANGER.

SEVENOAKS:

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A

SHORT VIEW &c.

DEAR SIR,

IN compliance with your wishes, I now set myself to give you my thoughts on the doctrine of the sacred Trinity. The subject is in many respects mysterious, and inexplicable ; but as it is a part of divine revelation, it demands our attention, and as being immediately connected with every other branch of truth peculiar to the gospel, it must be considered of importance. The supreme being is indeed infinitely glorious, and incomprehensible ; *touching the Almighty, we cannot find him out.* While we attempt to honour him, by asserting his essential glories, we are in danger of *uttering things which we understand not.* In his sight we are but as atoms of polluted dust, and *are counted to him less than nothing, and vanity.* Isa. xl. 17. The most solemn reverence, and the deepest self-abasement becomes us, whenever we set ourselves to think or speak of him. Therefore, under a deep impression of the sublimity of the subject, and sensible that this is a doctrine of pure revelation ; I shall take the divine word for my only directory, and endeavour to follow its infallible guidance, in a dependence on *the spirit of wisdom* ; while I attempt briefly to state the true and proper Deity of the Father, the

Son, and the Holy Ghost; their distinct personality, and their unity in the Godhead.

I shall express my sentiments on the several branches of the subject, in as little compass as possible; and annex such passages of scripture to it as tend to confirm the truth of what I advance. As I design only to give a compendium of the plain scripture doctrine, you must not expect any particular explication of it; which would require a treatise instead of a letter: For although the doctrine itself is of great importance, and necessary to be received and maintained, yet it being of so mysterious a nature, the explication of it may not be so needful as some have apprehended.

Please to take my ideas on the subject, in the following propositions.

I. The scriptures teach us, that *there is but one God*. This is among the first, and plainest principles of natural religion; and there is no truth to which the scripture gives a more express testimony. The wiser and better part of the heathen world appear to have believed it: the Jews have always considered it as an essential article; and it has been universally maintained by Christians as a leading doctrine.

There is but one original first cause; but one infinite, eternal, almighty, all-sufficient Being; who is the Creator, Upholder, and Sovereign of all other beings and things, is a truth obvious to reason. But the scripture gives the fullest evidence of it. See Exo. xx. 3. Deut. iv. 39. vi. 4. 2 Sam. vii. 22. Psal. lxxvi. 10. Isa. xliii. 10. xlv. 8. xlv. 5, 6, 14, 18, 21, 22. xlv. 9. Mat. xix. 17. Mar. xii. 29, 32. Rom. iii.

30. 1 Cor. viii. 4, 6. Eph. iv. 6. 1 Tim. ii. 5. vi. 15. Jam. ii. 19.

II. This one God, is in scripture *distinguished from all other beings, by certain characters*, which are peculiar to himself. It seems necessary, that there should be some evident marks of distinction between God and his creatures; that so our worship may be directed to its proper object, and we be guided with certainty in all matters respecting our salvation.

The peculiar and distinguishing characters of Deity, in scripture, are,

Names and titles. Psal. lxxxiii. 18. Isa. xlii. 8. xliii. 11. xlv. 5, 21, 22. Deut. iv. 35, 39. Psal. xxiv. 10. Exo. iii. 6, 14, 15. Deut. x. 17. 1 Tim. vi. 15, 16.

Attributes. Deut. xxxiii. 27. Psal. xc. ii. Isa. xlv. 6. 1 Kings viii. 39. Jer. xvii. 10. xxiii. 24. Psal. cxxxix. 7 &c. Gen. xvii. 1. xxxv. 11. Exo. vi. 3. Rev. xi. 17. xv. 3. Matt. xix. 26. Mal. iii. 6. Jam. i. 17.

Works. Gen. i. 1. Isa. xlv. 24. Heb. iii. 4. Rom. i. 20. Neh. ix. 6. Psal. lxxv. 3. xxxvi. 6. Exo. xxxiv. 7. Isa. xliii. 25. Mark ii. 7. Ezek. xxxvi. 26. John i. 13. Eph. ii. 1. Acts xxvi. 8. 2 Cor. i. 9. Psal. l. 5. Rev. xx. 12. Rom. xiv. 12.

Divine Worship. Exo. xx. 3—5. xxxiv. 14. Matt. iv. 10. Luke iv. 8. This is so peculiar a prerogative of the one God, that it is expressly forbidden to any creature whatever; and the prohibition is enforced by some of the most awful denunciations. Deut. iv. 23, 24. vi. 13—15. xiii. 1—5. Thus the Supreme Being stands distinguished in scripture from all other beings of every rank and order; whereby an immutable line is drawn between God and creatures, as a sacred guard to the
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divine prerogatives and glories ; and marking the boundary of all the honours and perfections, to which created beings can possibly rise.

III. *The peculiar and distinguishing characters of Deity, are in scripture ascribed and given to our Lord Jesus Christ, in the same absolute and unlimited sense, in which they are ascribed to God the Father.*

This I conceive has been fully demonstrated by most writers on the subject ; and I think the following passages, taken in their natural, plain, and obvious sense, afford abundant evidence of it, when compared with those last mentioned.

1. *The Names and Titles peculiar to the one God, are given to Jesus Christ.* Matt. i. 23. John i. i. xx. 28. 1 John v. 20. Isa. ix. 6. Jude 25. Acts xx. 28. 1 John iii. 16. Isa. xlv. 21, 22, 23. compared with Rom. xiv. 10, 11. Isa. viii. 13, 14. with 1 Pet. ii. 8. Rom. ix. 5. 1 Tim. iii. 16. Jer. xxiii. 6. Isa. xl. 3. with Luke i. 76. Psal. xlv. 6. with Heb. i. 8. Rev. xvii. 14. xix. 13, 16.

It appears also evident that Jesus Christ is often mentioned in the Old Testament, as frequently appearing to the patriarchs, to Moses, and the prophets ; and who delivered the Israelites out of Egypt, and led them through the wilderness &c, who is sometimes called the Angel of the Lord, and yet is likewise called Jehovah, and the God of Israel. See Gen. xviii. 1 &c. xxii. 1, 11—18. xlviii. 15, 16. Exo. iii. 2, &c. with Heb. xi. 26. Num. xxi. 5, 6, with 1 Cor. x. 9. Isa. vi. 9, 10. with John xii. 41. See this argument illustrated in Doddridge's lectures, pa. 385. Gill on the Trinity ; and Bellamy on the Divinity of Christ.

2. *Divine Attributes and Perfections* are ascribed to Jesus Christ.

If the essential perfections and properties of the one God, are in scripture ascribed to Jesus Christ, it ought to be admitted as a clear proof of his Deity. Otherwise how is the true nature of any being to be ascertained? Is it not absurd to deny humanity to one that has the essential qualities and properties of a man? Evans's Sermon on the Deity of Christ, page 27.

Eternity is ascribed to Christ. Rev. i. 11, 17. ii. 8. Heb. i. 8, xiii. 8. to which may be added Eph. iii. 11. i. 4. 2 Tim. i. 9.

He is *omniscient*. Col. ii. 3. Rev. ii. 23. John ii. 24, 25. xxi. 17. Matt. xii. 25. John vi. 64. iv. 29. Heb. iv. 12.

Omnipresent. Matt. xviii. 20. xxviii. 20. John iii. 13. i. 18. Rev. ii. 1.

Omnipotent. Phil. iii. 21. Rev. i. 8. compared with ver. 11, 17, 18. & ii. 8. Heb. i. 10. with other passages wherein divine works are ascribed to him.

And also *immutable*. Heb. i. 12, xiii. 8.

With the above, compare Heb. i. 3. Phil. ii. 6. Col. ii. 9.

3. Those *peculiar works* which manifest almighty power and supreme authority, are ascribed to Christ. Col. i. 16, 17. John i. 3. Heb. i. 2, 3, 10. John v. 17, 19. Mark ii. 5—11. Isa. liii. 11. John x. 18. v. 25—29. 1 Thes. iv. 16. John v. 22. Matt. xxv. 31—46. Rom. ii. 16. 2 Cor. 5, 10. As the creation of the world is so expressly ascribed to Jesus Christ, it proves his eternal power and godhead, agreeable to the

the apostle's argument in Rom. i. 20. And as our reason can discover no higher being than the Creator, it follows that as Jesus Christ is the Creator, he must as one with the Father in the divine essence, be worthy of all the honours of true Godhead.

It ought also to be considered, that the great work of redemption, and salvation ; the deliverance of apostate creatures, from pollution, guilt, and misery ; and their advancement to eternal glory ; is a work which indicates its glorious author. The sovereign grace, and almighty power of Jehovah, are herein manifested. *Salvation belongeth unto the Lord* : Psal. iii. 8. *By grace are ye saved* : Eph. ii. 8. Yet we find this work, this greatest of all the known works of God, is most expressly, and repeatedly ascribed to Jesus Christ. The gospel throughout exhibits him as *the Saviour* ; and the great work which he undertook and accomplished, under this character, is that which makes the gospel to be what it is, even *good tidings of great joy*. I may add, that to make atonement for innumerable transgressions, to bring in an everlasting righteousness, to give eternal life to those who are dead in sin, and to perform the great work of a Mediator, in all its parts ; are such wonderful things, which seem to exceed all the powers of the most exalted creature ; and which in my apprehension, are a striking demonstration of the real union of the human nature of Jesus, to the Deity, whereby he was capable of such glorious achievements. I might here refer to the New Testament in general, as uniting its evidence in confirmation of this capital argument.

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The sentiments of the most eminent writers, who have maintained the doctrines of the reformation, might be produced as coinciding herewith. But I shall only make two short extracts. "It is the dignity of the man Christ Jesus, as he is united to God, and one with God, that entered into the merit of all his sufferings, and made the price of our redemption an abundant satisfaction for sin, and a glorious equivalent for all the sinners that were redeemed, because they were the sufferings of him who was God." Watts on the Trinity, prop. 9.

"The perfect performance of all his offices, as priest, prophet and king, requires this union of the divine to the human nature." Booth's Reign of Grace, Chap. 11. 2nd edit.

I add,

4. That *Religious Worship* which is required to be paid to God alone, *is to be given to Jesus Christ*. See Heb. i. 6. John v. 23. Psal. xlv. 11. Isa. vi. 1—5. with John xii. 41. Matt. xxviii. 19. Rom. xiv. 10, 11. John ix. 38. xx. 28. Luke xxiv. 52. Acts vii. 59. 1 Cor. i. 2, 3. Phil. ii. 9—11. Rev. v. 8—14. From these passages it appears that divine worship has been given to Jesus Christ, both by angels and men, and likewise is required to be given to him. He received it previous to his incarnation, while he was on earth, and after his exaltation to heaven. And that this worship was not of a subordinate kind, as to an inferior God, appears evident, seeing there is but one God, and that he alone is to be worshiped; and also from the silence of scripture as to any inferior or sub-

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ordinate God. Besides whoever duly considers Exo. xx. 3. and Deut. xiii. 1—5. must I think acknowledge, that in case our Lord had declared himself to be a God, distinct from, or inferior to the Father, or had the Apostles so represented him, the Jews by their own law would have been justified in their crucifixion of him, and in their rejection of christianity, notwithstanding all the signs given, and miracles wrought, for the confirmation of his mission, and doctrine. On the last of these passages Dr. Waterland says, “The worship of the same one God, exclusive of all others, is for ever made unchangeable by this text.”

It might further be observed, that as the christian religion was designed to recover the heathens from their polytheism, and to bring them to the worship of the only true God; it would on the hypothesis of Christ's being an inferior God have been a contradiction to itself; and in this view, an insuperable bar would have been thrown in the way of both Jews and Gentiles, against their reception of the gospel. See Acts xiv. 15. xvii. 23, 24. 1 Cor. viii. 5, 6. Gal. iv. 8. 1 Thes. i. 9.

I have been the more particular in this part, because I conceive, that these peculiarities of Deity being so often ascribed to Jesus Christ, are an irrefragable proof that he is God, as being one with the Father in divine essence. (To borrow the words of a great writer) “This is an argument in my esteem, of resolute evidence, and uncontrollable force.”

I now proceed to consider,

IV. The scriptures teach us that *the peculiar and distinguishing characters of Deity, are ascribed to the Holy Ghost*; such as,

1. *Divine Names.* Isa. vi. 3, 9, 10. compared with Acts xxviii. 25, 26. Deut. xxxii. 12. with Isa. lxiii. 14. Psal. xcv. 6—11, with Isa. lxiii. 10. and Heb. iii. 7—11. Acts v. 3, 4. 2 Sam. xxiii. 2, 3.

2. *Divine Perfections, as Eternity.* Heb. ix. 14. *Omniscience,* 1 Cor. ii. 10, 11. 1 Pet. i. 11. Isa. xl. 13, 14. *Omnipresence,* Psal. cxxxix. 7. John xiv. 16, 17. 1 Cor. vi. 19. iii. 16. Rom. viii. 9, 11, 26, 27. Eph. ii. 18. *Omnipotence,* which appears by the passages next following.

3. *Divine Works.* Gen. i. 2. Job xxvi. 13. xxxiii. 4. Psal. civ. 30. 2 Pet. i. 21. Rom. xv. 19. 1 Cor. xii. 11. 1 Pet. iii. 18. Rom. viii. 11. John iii. 5—8. with John i. 13. 2 Thes. ii. 13. 1 Pet. i. 2. Tit. iii. 5. Rom. xv. 13.

4. *Divine Worship.* Isa. vi. 3, 9. with Acts xxviii. 25—27. Matt. xxviii. 19. 2 Cor. xiii. 14.

I make no comment on these passages, but leave them as standing evidences of the true and proper Deity, of the Holy Ghost; and proceed to shew,

V. The sacred Three, *the Father, the Son, and the Holy Ghost*, are in scripture distinguished, and represented as *Three Persons*.

It is exceeding evident from scripture, that there is but one God; and I think it likewise evident from the passages before cited, that proper Deity is ascribed to the sacred Three; and that these Three are distinguished in scripture, as three persons, has been the
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more general and prevailing sentiments of Christians. These things may be thought by some to be inconsistent, and contradictory ; and they may object against calling the Father, Son, and Holy Ghost three Persons, under the idea that it opposes the unity of God. In regard to this, I wish the following things to be considered.

1. Those who maintain the distinct personality of the sacred Three, or that there are three persons in the Godhead, do not believe there are three Gods. They believe them to be distinguished as three, and consider this as a kind of personal distinction : but do nevertheless believe them to be so united in the divine essence as to be absolutely one God. It is never supposed that the Father, Son, and Spirit are three, in the same sense in which they are one ; or one in the same sense in which they are three : this would indeed be a contradiction. But that they are in one respect united, and in another respect distinguished, seems evident from scripture, and on this evidence their union as God, and their personal distinction is believed.

2. The reason for calling the sacred Three, three persons, is, because we think some of the principal ideas which are usually affixed to the word, person, are conveyed to us in those scriptural terms, where the distinction of the sacred Three is mentioned. They are often distinguished by particular names, as Father, Son and Holy Ghost, so as that one of them, is not either of the other : they are spoken of by personal terms, or pronouns ; they are represented as performing personal Acts, and have personal affections ascribed to them. As therefore such language is used in scripture

ture, there cannot be any great absurdity or impropriety in our using it. (*See the scriptures that follow under this head.*)

3. Those who object against the distinct personality &c. generally plead, that the idea of three distinct beings, as three angels, or three men, is hereby conveyed; and that by our calling the Father, Son, and Holy Ghost, three persons, we do in effect represent them as three Gods. But this objection loses all its force by going on a wrong principle: it supposes that we affix *all the same ideas* to the word person, when speaking of the sacred Three, as when we use it in common of three men, &c. whereas this is not the case. We only think that *some* of those ideas, which are usually conveyed by the word when applied to men, are to be affixed to it, when it is used in this sacred subject; and yet that so many, or such ideas of personality are conveyed to us in the scripture, as justify us in the use of the term. I think it is in this limited sense, that trinitarian writers in general use the word person. Dr. Gill says, "There seems no reason to lay aside the use of this word. I am not however so attached to it, but that I could part with it, provided a more apt and suitable word was substituted in its room:" yet adds, "It is a rule that in many instances holds good, he that coins new words coins new doctrines:" and again, "If we cannot speak of God as he should be spoken of, let us speak of him as we can." (*Doctrine of the Trinity, page 57, 58.*)

Dr. Jennings observes, that "for want of some more proper word, this has long been agreed on, and pretty generally used, to denote the distinction of the one God in the sacred Three." (Berry-street serm.) Dr. Evans while he pleads for the distinct personality &c. says, "As to the precise ideas that are to be affixed to the word *Person*, or exactly in what sense the Father, Son, and Holy Spirit are three, and in what sense they are notwithstanding but one: we are not informed in scripture." (Serm. on the Deity of Christ.)

These short extracts, may serve to shew, that the Trinitarians do not use the word person in this subject, in its common or philosophical sense; but rather use it, because they conceive it expresses the scriptural idea, more properly than any other word. It therefore follows, that the objection made against the term in this view of it, is insupportable. -

4. It ought to be seriously considered, and always remembered, that the blessed God is incomprehensible: and that in those discoveries, which he makes of himself to us in his word, he does not give us, nor are we capable of receiving, a full idea of what he is. We are informed that he is eternal and almighty &c. and we believe it, but how scanty and inadequate are our ideas of his perfections. In like manner our ideas must necessarily be supposed to be very defective in regard to the unity and distinction of the sacred Three. Yet some things are revealed, and we believe them as divine truths; and so far we form ideas, and so far we speak of them; but we cannot go further.

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The proper Deity of Father, Son and Holy Ghost, their union in one God, and their distinct personality, is held forth in scripture ; but while we receive this discovery, we cannot say how it is. The subject is mysterious. 1 Tim. iii. 16. Col. ii. 2. we must therefore believe many things which are revealed concerning God, which we cannot fully conceive or explain how they are ; or we shall believe but little concerning him. And if those who object to this doctrine on account of its being in some respects inexplicable, will engage to explain the nature of God's self-existence, omnipresence, and creative power, and give complete ideas, as to how these things are, I will in my turn, also engage to explain how Deity and humanity are united in the person of Christ, and how the sacred Three are united in one God ; and in what precise sense they are notwithstanding three persons.

Those scriptures which lead me to conceive of the distinct personality of the sacred Three, and which I think justify our speaking of them in such a manner, are

1. Those passages wherein *the sacred Three are mentioned together*. 1 John v. 7. Matt. xxviii. 19. 1 Cor. xiii. 14. Eph. ii. 18. Luke iii. 22. John xiv. 16, 17. 1 Pet. i. 2. and others.

2. Those which express *the distinct personality of Christ*. John i. 1. 2 Tim. i. 9. Gal. iv. 4. Eph. v. 2. John xx. 17. Heb. vii. 25, Matt. xxv. 31, &c. with many other passages.

3. Others which indicate *the distinct personality of the Holy Ghost*, 1 Cor ii. 10. xii. 11. Acts xxviii.

25. John xiv. 16, 17, 26. xv. 26. xvi. 7, 8, 15, 16. Rom. xv. 30. viii. 16, 26, 27. Acts v. 3. Matt. iii. 16. Acts ii. 2—4.

I may remark, that the Holy Ghost is sometimes called *the Spirit of Christ*. Rom. viii. 9. Gal. iv. 6. 1 Pet. i. 11. and is said to be *sent by Christ*. John xv. 26. xvi. 7. Acts ii. 23.

VI. *The Father, the Son, and the Holy Ghost are united in the divine essence, as one God.*

This may be readily infered from the passages I have already cited; for tho' the sacred Three have Deity ascribed to them, in their distinct personal characters, yet as there is but one God, they must necessarily be considered as united in Deity. But there are many passages of scripture which directly lead us to this conclusion; and give us convincing evidences of it, as

1. Several scriptures where the *works of creation* are mentioned. Gen. i. 1, 2. John i. 3. Heb. i. 10. Job xxxiii. 4. with Mal ii. 10.

2. It most evidently appears that the sacred Three are united in the great work of *redemption and salvation*. This is certainly the Lord's doing, in which we have the brightest display of his perfections, and glories. But we find that each of the sacred Three are concerned herein; which as it manifests their Deity, doth also evidence their union in the Godhead. 1 Pet. i. 2. 2 Thes. ii. 13, 14. 1 Cor. vi. 11. 2 Cor. i. 21, 22. Gal. iv. 4, 5, 6. 2 Cor. xiii. 14. Eph. i. 3—5, 13, 17. iii. 14—17. Tit. iii. 4—6. Heb. ix. 14.

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3. The sacred Three are represented as the one undivided object of *divine worship*. Isa. vi. 1, 3, 9, 10. compared with John xii. 41. and Acts xxviii. 25—27. Matt. xxviii, 19.

Some other passages may be added, as John x. 30. v. 17—23. 1 John v. 7. (See this last Text vindicated as genuine in Gill's Body of Divinity, vol. 1. b. 1. chap. 27.)

VII. *Those things which are inferior to real Godhead, which in scripture are attributed to Jesus Christ, and in some views to the Holy Ghost, are not inconsistent with their true and proper Deity.*

The Lord Jesus Christ is spoken of in regard to his human nature, and to his mediatorial characters and offices: and the Holy Spirit is said to be sent and given &c. These things are often urged as objections against their proper Deity. Concerning which I would observe.

1. That if the scriptures already produced, do ascribe true and proper Deity to Christ, and the Holy Spirit; which I think they evidently do; it will necessarily follow, that whatever is said of the inferior nature of Christ, and of his mediatorial character; or of any thing which seems inferior to Deity in the Holy Spirit; must and ought to be so understood, as neither to supersede, or militate against, such plain evidences of their Deity: because, tho' it is impossible for creatures to rise to the perfections of Godhead, it is not impossible for God to condescend, and manifest himself in various ways to his creatures.

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2. Should it be said, that those things which are declared concerning the inferior nature, and character of Christ, do as clearly prove that he is not God; as divine names, attributes &c. when ascribed to him, can prove that he is God: I would observe, that the argument is not justly stated, nor is the case similar; because those persons who maintain the Deity of Christ, do not deny his manhood, or inferiority as mediator; but consider him in his complex character as God and man united. While those who deny the Deity of Christ, consider him only in one point of view, and draw their conclusion from his inferiority only; those who maintain his Deity consider him in regard to all that is revealed of him; from whence they conclude, that as he is evidently man &c. there is equal evidence that he is truly God, as one with the Father.

3. I think the scripture leads us necessarily to conceive of Christ, both as God and man in one person; and that Deity and humanity is really united in him: and that he as the Son of God, one with the Father in the divine nature, assumed the human nature, that thereby he might become a proper Mediator, and redeem and save sinners. See Phil. ii. 6, 7. Heb. i. 3—12. with Heb. ii. 14—17. In regard to this union of Deity and humanity in the person of Christ, we cannot conceive how it is: the scripture reveals it, and lays it down as a fact, (1 Tim. iii. 16. Col. ii. 9.) but gives us no particular explication of it; nor is possible that we in the present state, should be able fully to understand

stand for mysterious a subject.

4. It may be further observed, that as the Lord Jesus is truly God and man in one person, he is spoken of in different views; sometimes in reference to his Deity, and at other times to his mediatorial work; and frequently is he represented merely with the limited powers, weaknesses and frailties of a man only, as in Matt. xxvi. 38. xxvi. 46. Mark xiii. 32. We sometimes find the properties and actions peculiar to one nature, are ascribed to the other nature; and at other times to his whole complex person; of which many instances might be given, as John iii. 13, where our Lord spake of himself under the character of human nature, as the son of man: yet said *he was in heaven*, which had respect to his divine nature only. So in 1 Cor. ii. 8. Acts xx. 28. 1 John iii. 16, our Lord is spoken of in his divine nature as God; and yet is said to be *crucified*, to shed his *blood*, and to *lay down his life*; all which were peculiar to his human nature; for that only suffered and died: yet as he who died was God as well as man, the words are true in respect to his person, tho' that which is predicated is not applicable to Deity; for nothing more than humanity is intended, as to the sufferings endured, yet a further idea is conveyed in regard to the person that suffered. Many other similar instances might be mentioned.

I cannot see how such passages as these can be otherwise interpreted, without departing from their more obvious sense, and dropping some of the ideas which they seem naturally to convey: and unless we consider the several distinct characters of *God, Man,*
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und Mediator, to be included in the person of Christ, I am at a loss to conceive how the many things spoken of him, can be reconciled together; or how the sacred writings can appear harmonious.

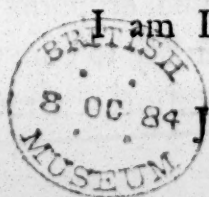
But I must hasten to a conclusion. I have enlarged beyond my first intention, but I could not well express my ideas in less compass. I have endeavoured briefly to state the plain doctrine of scripture, respecting the true and proper Deity of the Father, the Son, and the Holy Ghost, their distinct personality, and their union in the Godhead. Under the principal heads, I have referred to such passages of scripture, which in my judgment confirm the doctrine I have laid down. I might have commented on these texts, have entered into a particular explication of the doctrine, and have considered the objections made against it; but this would have carried me too far: it has been done by many excellent Authors, who have written on the subject.

I am sensible the doctrine I have stated has been differently explained: it is however no inconsiderable evidence of the truth of the several propositions I have laid down, that they have been maintained by so many eminent christians, and writers in different places and ages; who tho' they have not been all agreed in their explications, have nevertheless cordially believed, and ably defended the plain scripture doctrine.

But I need Sir, to apologize. In attending to my subject, I have neglected the formalities of an epistle, and had almost forgot to whom I was writing: these omissions must be referred to your candour.

May it be our happiness to have *the divine Spirit dwelling in our hearts*, that so *our fellowship may be with the Father and with his Son, Jesus Christ*.

Biffels Green,
June 4, 1791.



I am DEAR SIR,

Your's &c.

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